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GOTHIC ORATION,

In Praise of  
A Bad, a Tedious, and a Puzzling  
Practice in Phyſick;

Pronounced by  
An Illuſtrious MEMBER in the *College*  
for the Improvement of Phyſick,  
A T  
LINDEN, in LAPLAND.

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Translated from the Original MANUSCRIPT,  
By an Humble A D M I R E R of the  
Moſt Incomparable *Gotho-Vandalic*  
*Practice*.

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*Il faut Mourir en forme.* MOLIERE.  
*Si Mundus vult decipi, decipiatur.*

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To which is added,  
Some Q U E R I E S from the BOOKSELLER  
(in Behalf of the Publick) concerning  
L— O—d's Caſe.

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L O N D O N:

Printed for J. ROBERTS, near the Oxford-Arms, in Warwick-  
Lane. 1745.  
(Price One Shilling.)



T H E  
EDITOR to the PUBLICK.

SHOULD the Reader, on perusing the following *Oration*, be inquisitive so as to call in question the Originality thereof, I will in a few Words acquaint him, that the *Manuscript* has by chance fallen into my Hands. I own, as to myself, I am very little solicitous concerning the Veracity, or Exactness of the *Translation* from the *Original Tongue*, few being greatly Masters thereof, or whether the *Transcriber* may have varied from it; or if he imagined he should improve it, by adding somewhat of his own, is as indifferent to me. So as it is, without further *Apology*, the Publick is welcome to. If some Parts therein should any way seem to tally with any Parts of our Practice here, let the Reader consider, that Countries and Men do not so greatly differ, as some may imagine, which is confirm'd by the *Italian Proverb*, *Tuto il mondo è paese e li homini sono così, così*. The Author, being a Person of Reading, and a good Correspondence with the learned World, could not well be unacquainted with the Thoughts or Writings of Dr. *Pitcairn* herein mention'd; more especially he having once been Professor at *Leyden*, where our Author might also have been. Neither can it well be imagined, but that he may be acquainted with the noted Universities, which he likewise speaks of, viz. those in particular of *Ok*— and *Kæ*—; whether the Orthography



of these be just or not, according to his Language, is what must be left to the Critics to determine. As to *Mrs. Stephens*, he likewise mentions, it is reported, that the *Stiffens's* are the noted *Wise Witches* in all that Country ('tis likely they are the same Family) and that they there use the same Medicine with Success, owing perhaps to their Superiority of Knowledge. As to *Tar-Water*, here also spoken of, that you know is the proper Product of that Country; so universally known, and used by all the penetrating *wise Wizards*, either of *Church* or *State*, in all that vast *Traet* of Land. As to the particular Situation of *Linden*, where this *Oration* was first pronounced, I do not find it so much as to be laid down in any of our common *Geographical Maps*, so very deficient and unacquainted are our *Geographers* with that Country, whither it be situated in *Swedish* or the *Danish Lapmark*, or on the Confines betwixt both, or as yet on the most Northern Coast of the *Danish*, wash'd by that vast *Septentrional Ocean*, which surrounds *Iceland*, and washes *Greenland*, is what I am as yet to learn. It seems unnecessary here to say any further than that some have been ready to regard this Performance, as somewhat satyrical on most, not only of the Profession of *Physick*, but on Mankind in general. The Reader will judge of it as he thinks proper. Yet if so thought to be, I will only beg leave to say, that it appears not altogether thus to me, nor any way near so universal, as many others; such as *Lucian*, *Juvenal*, the Emperor *Julian*, *Erasmus* on Folly, *Rablais*, *Don Quixote* and *Quevedo*, *Butler's Hudibras*, *Rockfocault*, and *La Bruyere's* Characters.



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## GOTHIC ORATION.

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*To all Ladies, Nobility, Gentry, Commonalty, to Young and Old; the Great, the Vulgar, and the Small.*

**T**H E present uncommon, and interesting Subject, it is to be hoped, may prove agreeable to you. The Practice of Physick, usually term'd, *Bad Practice*, has been much *cry'd out against*; nay, it has, *with some* (possibly over-cautiously) *been avoided*, by a timorous, and over-wary Kind of Practitioners; because, forsooth, they imagine the Patient may otherwise *linger*, or *suffer* a little more, than did they use a *speedier Method*.

But do they judiciously consider *the wise Writer*, who well observes, that *in much Knowledge there is much Sorrow*; so much *Sorrow* (tho' from ill Practice) produces *great Experience and much Knowledge*

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ledge ; than which, *what can be more desirable ?*

Do you likewise prudently consider, that in not soon attaining an *over-easy* and a *hasty Recovery*, you from thenceforward become *more cautious*, in avoiding the *Excesses* of an extravagant, *luxurious*, *libertine*, or *indulgent Life*, which may have been the *Cause* of such your *tiresome Malady*.

You are thus indeed prompted *to study*, and to take more especial Care of your *Health* for the *future*. If greatly *expensive* (beside the general Benefit to others) you thus become a better *Oeconomist*, ('tis likely) *more thoughtful* also, consequently *more wise*.

An easy, and *speedy Cure*, goes off so *light*, so *ready*, and is so *quickly over*, that it is *scarce minded*: You have no manner of *Caution* thus, of falling again into the *like Disorder*, it seems in reality *nothing*, has been *no Suffering*, scarce any *Inconveniency*, little or *no Charge*, and as *little Credit* to the Physician. Whereas the forefaid Method, being *long and tedious*, proves not only *profitable*, but greatly *creditable* to the Practitioner, as well as the particular *Benefit*

*fit of all attending, or concern'd in the Cure, &c.*

And yet further ; you must surely know, that we were not meerly born for *our own selves Indulgence only*, but even for the *Use, Benefit, and Advantage of others*. Do you as yet *maturely call to mind*, that many of the *bravest, and most heroic of Mortals*, have courageously *sacrificed themselves* (so to die) for the *Publick Good* ? Can any of you then think much, and *begrudge* the Suffering somewhat for such a *noble End* ? Humanely, consider therein *the great Good you do*, since from the *Disbursements* you are at, the *Coinage* thus *circulates*, as *originally intended* ; so it is your Physician, Surgeon, Apothecary, Nurse, Chymist, Druggist, consequently Merchants subsist ; and in fine, *thus it passes through the whole Globe*.

'Tis true indeed, that you in particular, of the *Universities* of *Ok——* and *Kæ——*, do naturally, and in the most friendly Manner agree, much rather to *choose, and employ*, your old Fellow *Students and Associates*, your *familiar Chumns*, and Bottle-Companions, of either Place, *than any else*, without over-scrupulously *examining* into the Matter, of more or less *Knowledge*, (a Custom well known in our Kingdom)



dom) thus readily considering it, a *Trade to be learn'd*, as that of making a *Pair of Shoes*. Nor matters it much, say you, *tho' yours* may be somewhat *clumsily made*, or otherwise if not altogether so strong, *they will do*, he's your *Friend*, cry you, *nor is it lost that a Friend gets*. Perhaps too 'tis your *Interest*. Should you as yet want a *Pair of Dancing Shoes*, you can have them of a *nicer*, or a more *fashionable Shoe-maker*, as *Occasion requires*. Yet 'tis true, you may readily observe, in behalf of your *Fellow Collegiate*, that he's *quite a la Mode*, and far *better* at this *last Sort*, than at the more *durable*, strong, and *well-lasting*.

It may as yet be found absolutely necessary, that some of those in the greatest *Vogue*, and *Practice*, should sometimes be *sent for*, and that from a great *Variety* of weighty Reasons, *to wit*, as being the *first Movers*; secondly, their *orthodox Practice and Opinions*, scarce to be *disputed*, whosoever dares to attempt it, will be consider'd as a *Heretic*; in a word, *their Opinions* are regarded to be as unalterable, as *the Laws* of the *Medes and Persians*; their *Knowledge and Judgment* being allow'd *preferable to any*, all over *the Land*; consequently, that which *every one says, must be true*. Thus if  
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happily blest'd, with any of these *to attend you*, no one *can find fault*; and should the Patient even *retire* from this *troublesome World*, though under *their vigilant Care*, it will be allow'd by all, you have *done your Duty*, no more could be *done*; 'tis quite *fashionable* likewise, and so *all remain contented*: if more *expensive*, 'tis much more *honourable*. But should it as yet so happen, that the Patient *still lives*, and that the Recovery from the Malady *proves tedious*, or no Cure perform'd, 'tis nevertheless greatly commendable, to have so good an *Authority*. The *Pharmacian* also chooses, or *recommends* such, preferable to any else (tho' ever so knowing) because in *so doing*, who can *blame him*? The common Practitioner, likewise appears to reap *his Advantage*, by having such very *noted Person call'd in*; since tho' even right before, and that now the Method *be alter'd* to quite the *contrary*, yet this Practitioner's *Doings* shall most *readily, complaisantly, and openly be approved of*, as good *Policy dictates*, if the said first *continues*; altho' as to what may be hinted *in private* (behind Backs) or the Patient *dying*, that's *not to the purpose*; further than, even *when dead*, the first has this *approved Authority, a firm Reed to rely on*. But if the Malady *proves tedious, and backward*  
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in the Cure, from this *contrary Practice*, as has been said; still there is the *proper Sanction* given, the former Practitioner reaps more *Profit*, as well as *Credit and Reputation*; whilst it is, no Disadvantage to the *Pharmacopolist*, and *Nature*, at last, getting the better (in spite of all) the Patient is now also *rejoiced*, and so *all* remain *pleased, and fully satisfied*.

But it may not be improper, I observe from what Cause this Frequency of speaking so very ill of *bad Practice* may principally *arise*. First then, we will suppose bad Practice to proceed from meer *Ignorance*, otherwise no due Knowledge of the Nature of a Malady; of whom then can we, with reason, judge more favourably, than of *an Innocent*, without any *ill Design*? Nay, *the Law*, would at worst, scarce allow it to be so much as *Chance Medley*. Now, if as yet we are willing to allow the great *Uncertainty* there is, in many Parts of Physick, why should we not admit that such a Practitioner may, *by good luck, hit of the Cure*, which another, tho' generally *more knowing*, might *have missed*; and thus, in some measure, they are in many Cases to be put upon *an Equality*.

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Let us still further observe the great Uncertainty there is, in the *Nature and Cause* of many *Ailments*, that some, if not most of our *learned Scioli* in highest Vogue, scarce approve of properly stating an *intricate Case*, so to give their Opinion when thoroughly examined into, having well consider'd it, and fully to have reason'd thereon. I doubt, without this, in their *hurrying way*, it will not prove much better than a Species of *groping or guess Work* (as too often complain'd of;) consequently the *innocent Practitioner* may have as good a Chance *to play at Blind Man's-Buff* as they. If he happens to go *wrong*, so may *they*; the Patient still has Comforts, as above, if our innocent Practitioner happens to *hit right*, the Patient then has *the Cure he wish'd for*.

'Tis true, there are a second Sort, whose Practice may perhaps be suspected to be of the *mixed Kind*; that is to say, partly *Innocence*, if not to be call'd *Ignorance*, tho' accompanied with a good deal of *Shew of pompous Knowledge*, whether always *intending the best*, or sometimes a little *Design also*, is what we pretend not to determine, *but hope the best*. It happens however, they commonly appear not over-anxious to be speedy in the  
Cure

Cure, not extreamly backward in ordering of an All-sufficiency of Physick; not sluggishly to attend and observe what kind *Nature* of herself inclines to do, but rather choose to be *before-hand*, and point out to her what *she should do*. Yet I would willingly, favourably imagine the Whole, rather to be some Defect of a proper Fund of true Knowledge, than from any *avaricious Inclination*; however that be, it will be these, no doubt, who will acquire the *most Riches*: And it will be those likewise, who will certainly best satisfy the ailing Part of Mankind, as well as their Friends; for, even tho' wrong, such will be apt to judge it right; nothing, say they, more *can be done*, we are at the *Ne plus ultra*.

I might, 'tis true, here add a third Kind, *to wit*, those of great *Knowledge and Integrity*: These, no doubt, from many good Reasons, will find the least lucrative Account in their Procedure, where the Malady is soon *cured*; for the Patient will be apt to judge, the *Premium* he gives, tho' small, *is too much*, that it was but a *slight Affair*, scarce worth the minding. Neither will *the Vender* of the *Medicines* find his Account in such way of doing, and consequently will not highly commend the Practice; *in fine*, *no one* will be thoroughly *pleased* herewith. I

I will now suppose a Physician to direct a Patient to use *the cold, or warm Bath, Cupping, Bleeding, or Riding, Dyet only*, or to advise him patiently to attend *the Effects of Nature* for some time, rather than running into *uncertain Means*, by a Variety of Medicines; Who would, I say, be much satisfied with any such *bald Advice*? Who will also think it well worth the paying for, as indeed, it may *truly deserve*? Nay farther, 'tis odds if much heed be given thereto, or that they have any Dependance thereon, and as likely that they immediately send *for another*, who straight directs Medicines in plenty; and in going on so for Weeks, or some time, tho' the Patient be not much better, yet perhaps somewhat seemingly so, they will then be most ready, to *talk greatly* of such *extraordinary Recovery*; even tho' in reality, from Change of Weather, or some other unthought for Causes, which may yet have been *the principal Agents*. In this manner, *it is*, that Mankind in general *choose* to be *treated*, whate'er they may in common Conversation pretend to the contrary. They being certainly most *apt to judge* and think well of such Method; thus gravely imagining, they are *best taken care of*, when *Variety*, and a good Store of Physick is *industriously order'd in*. They are ready also thus to consider the Difficulty far

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greater,



greater, than when done in a plain, easy manner, by more simple Means. The foresaid Way then, with a due Form and Elegance in the *Methodus Præscribendi*, is truly the *Pomp*, nay, it proves indeed to be the very *Essence* of the *present Practice*.

Thus in general you are charm'd, and highly delighted, with great and *extravagant Promises*, nay modestly you hope at least *some Part* may prove true (it is but trying ;) so even at last, when *try'd*, and if still in the *same Condition*, you are nevertheless inclinable to *flatter* yourselves, that you are *somewhat mended*: and this is very particularly observable in Disorders of the *Eyes*, where they generally *try*, and *try*, perhaps, at the same time, fancying themselves *to mend*, until the *little Glimmering* which remain'd is *quite extinguish'd*. But of this a Word or two more hereafter.

Mankind choose, and are greatly fond of flattering themselves, more especially the weaker Part of the human Species, very few being able to bear or suffer *plain Truths*. They like *to be deceived* in most things, particularly in that which any way *sooths* their *personal Interests*, or is any way tending to *comfort them*; to talk of  
*Betterness*

*Betterness in Affliction*, is seldom disagreeable. It is that *soothing Hope*, which keeps us all alive.

The *hysteric and hypochondriac Disorders*, or all those labouring under such Complaints, plainly demonstrates to you *the Truth* here advanced, you cannot but clearly observe, how very fashionable, agreeable, and most acceptable the *Dram Kind* of Medicines are; *to wit*, those, which are commonly term'd *to give Spirits*, that is, such as relieve a little *for the present*. Whereas, should any Attempt be made, by gently endeavouring to take 'em off from such *Practices gradually*, as well as by the Regulation of *proper Dyet*, &c. they would forthwith conclude such a Physician only fit for the *Devil*.

This notable *Milch Cow*, when duly attended to, and *carefully managed*, is an *excellent Article*; without which, Practice would greatly suffer, should any reforming, *austere, idle Schemist*, from his great Pretence to Knowledge, Honesty, and Integrity (tho' perhaps full as much owing to his Indolence and Laziness, or to a Deficiency of ready Invention) should he attempt Alteration he would be mistaken. We will now suppose, that this *uncomplaisant Practitioner* orders *little or no Physick*,

*sick*, but talks of *Exercise* in general, as of *Riding*, of *Dyet*, to have *Patience*, and wait *Change of Weather*, or *Season*, instead of instantly *prescribing spiritous Cordials and hysteric Medicines*, to give some *immediate Relief*; the Complainant will judge very *meanly* of any such Physician, and will, no doubt, directly send to some other Practitioner, who will take care to please him *in his own way*. A dissatisfy'd Patient inclines *to be sooth'd*, and to have *Assistance plentifully offer'd him*, and that in the *medicinal way*, what else may be advanced, will only be regarded as *Ignorance*. It matters not, tho' the Medicine order'd relieves but for a *few Moments*, the oftner *the better*. But besides what is here said, 'tis even certain likewise, that some *thus afflicted*, are in reality *often worse*, than they in truth are imagin'd to be; of which *the true Cause* is not *to be found*; but do frequently prove the Reality of such Complaints, by soon after making their *final Exit*. Thus such, still less than the former, are *not to be satisfy'd*; but by a great *Variety of Druggs order'd in*, whether more or less *useful*. Let them see to that.

Now, when the Patient is but little, or no way mended, by all that such Practitioners may have directed, that he begins  
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to tire, and the Doctor has but small, if any further Hopes of recovering or rendering him any better; then, lest the Patient so tired out, should be inclin'd to trying for other *Help elsewhere*, the Doctor straight advises him to go into the Country (if not abroad) as to *Bath*, or to some other of the *medicinal Wells* (where he readily has a Correspondent) advising at the same time, that the rural Doctor do correspond and write to him, if necessary, which the Physician at the *said Wells* may occasionally do; so the Patient is still thus *secured from others*. But *above all*, it seems not here improper, I should take some notice of that very much cry'd-up *Method*, now so greatly *in use*, of sending Patients out of Town to the *Sea* there to *bathe* and *drink Salt-water*, when the Practitioners in Town cannot do any thing else effectual, by *Medicine*. This is indeed a Practice very *much used*, and greatly *advised of late* by some of our *Physicians and Surgeons*, in greatest Vogue: Whether *much to their Credit* or not, I must leave to the more-knowing Part of the Profession to determine. What matters it *reasoning* (say they) their Patients have *thus recovered*. Well, and *what then?* which, however, I seldom attribute to the Cause of drinking the *Salt-water* (besides that many have so died) but at best has not *Nature*  
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often got the better *at last*, or even with the use only of the *simplest Means*? Yet laying aside the Consideration of a *Journey*, and that of *Air*, as well as *Change of Dyet*, with *batheing in Water only*, what can such imagine that there is in *Salt-water*, which *Nitre*, or *Salt and Water*, will not *full as well answer*, either to *drink or bathe in*? But still, if as yet they rely so very much on their *Sea-water*, I would then acquaint them, that *Dyet, Air, Water, Exercise and Bathing*, will *cure most*, if not *all Maladies*, incident to the *human Body*; and then indeed there will be *no great Occasion for them*, since there will be an *End* of all their *medicinal Practice*, as well as the medicinal or *curative Part of Surgery*. However, let all these *fine Practices* be as they will, you cannot, my very good *Friends, Countrymen, and Patrons*, but plainly *perceive*, that they are *extremely in vogue*. You must also evidently *observe*, that *Mankind* are wonderful *fond* of all *such doings* (at least for a-while) are highly captivated with all *new Conceits*: What shall I then say, but to leave all *such Patients and their Tutors*, fully wrapt up, in their own *Happiness and Knowledge*: They are pleased you see; *so ought I*; let them then go on, and prosper.

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And now, I know not, whether you mayn't as yet expect that I add a word or two on *Mania* and *Melancholy*, or of *Madness* in general, albeit *the Field* seems full large; since all appears to be but less or more so, differing only in *Degrees*; more especially if *Cicero* is to be minded, when he says, *Stultorum plena sunt omnia*. The *French* have a Proverb *Chacun a son vercoquin en Tête*. *St. Paul* says, *Corinth. i. 3. The Wisdom of this World is Foolishness with God*. And again, in another Part, he says, *Too much Learning makes thee mad*. *Mr. Dryden* hints somewhat to the like purpose, in speaking of the greatest Men, when he says,

Great Wits to Madmen surely are ally'd,  
And thin Partitions do their Bounds divide.

*Erasmus*, in his *Moriae Encomium*, considers all Men as foolish, i. e. mad. If so then, or that there is any thing in these Opinions, Physicians likewise must consequently be more or less mad also, as well as the rest of the human Species. However that be, those more particularly distinguished for mad Doctors, are such as are the most approved for the Cure of this Malady. Now as to the general Cure used by such, it is well enough known, to wit, that of strong Vomiting and Purging, plentiful Bleeding, as well as Blistering, with great Store of reiterated



*reiterated Drubbings.* How much *any further Knowledge* may be absolutely *necessary*, is what I will not here *pretend to determine*. But if this be all (as has before now been hinted even by some *such Patients*) the Business surely is *no way difficult*. And yet there is, 'tis said, in *St—shire*, one who *originally* was a *Shoe-maker*, once a Patient *in this way*, who being cured by a *skilful Female*, with the use of *Hellebore*, he soon thereafter *practised on others, as a Doctor, with this same Root, mix'd with Tartar Emetic*: by which means he acquir'd a considerable *Fortune*; which Method, no doubt, is still *easier than the former*. Now if such Practitioner should come to this Town, you would surely imagine yourselves very fortunate. In short, should any one propose *still milder Means*, such as that of *Sweating, Bathing, a well-chose Dyet, Airing, and Exercise*, as well as *proper Company* or Conversation; it would surely be look'd-upon as *extremely idle*, to advance any *such-like Doctrine*; since the foregoing Practice is so very much approved, and that you all conclude, *Mad Doctors* are far the *best Judges*; indeed, if never cured, some may reap great Benefit by their remaining uncured. Thus it is you are thoroughly *satisfied*, and in this manner it is you willingly go on according to *Use and Custom*,  
and

consequently it would be the *highest Madness to dispute it*, and not to leave you to go on, so to enjoy *your own way*.

It may not be amiss, I as yet advance a word or two of what we term *Bold Practice*, which has in these, as well as in *most Ages*, made *great Noise* in the World, too often *the Idol* of the *unthinking*, and more ignorant Part of Mankind; who are, no doubt, the *far greatest Number*.

*Maladies in general* are relieved, or cured, by *Evacuations*. Dr. *Pitcairn* seems to be in doubt (first, at least, on his setting out with Mathematics) whether all *Evacuations* by the different Secretions be not *equivalent* to each other (proportionably to the Quantity of Humours thrown off) for the *Cure of Maladies in general*. Be that as it will, the busy Practitioner we here speak of, *daringly ventures*, Bleedings and *Purging*, without the *least Fear*, or *Hesitation*; if one or two large *Bleedings* do not answer, four, five, or *ten may*; this, with many *powerful Cathartics*, will surely make some *Alteration* in the *animal Oeconomy*; and the Patient may thus readily find himself *easier*, by the like *extravagant Evacuation* (from a Malady occasion'd by his former Plenitude) from whence *Tumefaction*, *Inflam-*  
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*mation* or *Tumour*, occasioning *Pain* might arise, and is consequently thus *relieved*. As to what particular *Disorders*, *Dangers* or *lingering Ailments*, may follow *such Practice*, is not here so much necessary to be *examined*. The Patient now finding himself with *less Pain*, will readily conclude, that *his Physician* has thus *wonderfully relieved him*, beyond what others could or would have done, *who were not so daring*. In a word, *he*, and his *Friends* will be *well satisfied*. And if as yet *long weak*, and *ailing*, with a *tedious Recovery*, when at last better, and judged to be tolerable well, it will then be considered as a most *wonderful Cure*. But if with a *strong natural Fabrick*, such *Operations* do soon *relieve* and recover him, it is then agreed to be *most extraordinary*. Yet should the Patient, on the other hand, be *weakly*, even so as lastly to *expire*, by such a common *applauded Method*, he would then be *allow'd to have been incurable*.

More particularly to confirm these Hints, should some of you imagine they suit any one particular Person thought to be a bold Practitioner, 'tis presumed, it will suit the *boldest* or *most rash*, the best, whosoever that be, or indeed, all, who practice in this manner. Notwithstanding what may here be said,  
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lest it be applied to any one (who may be imagin'd to deserve it) though not directly so intended: I must, then *add*, that some such, generally look'd on in this Light, do readily reply, That in a particular Case, *when properly stated*, it is not to be considered *as bold Practice*, because, 'tis said, *the Case requires it*. To this I answer, that *if requisite then*, it is not here meant as a bold and improper Practice. I well know, that, according to *Hippocrates*\*, *extraordinary Maladies require extraordinary Cures*; but then it seems well to have it *duly approved by others*. I know likewise, that *Hippocrates* has sometimes bled *ad Anim. Deliq.* but that seems only to have been for once and away *in an extraordinary Case*, not by frequent *reiterate Bleedings*: besides that Fainting Fits do not always proceed from Largeness of the Bleeding.

What is here observed then, not being intended for any particular Person, *it is a Coat cut out*, for whom it *most properly fits*. If our Criticism *be just*, let them *mend*; if otherwise, *it must fall to the Ground*. Now as this, *I say*, is not meerly meant to any one particular, I shall then far-

\* Ἐς δὲ τὰ ἔχματα νοσήματα αἱ ἔχεται θεραπεῖαι ἐς ἀχρεΐην κοῦσθαι. Hippocrat. Aphorism. 6.

ther observe, that one, a Branch of the Profession, being ill of a *pleuritic* or *rheumatic Fever*, a P——t (tho' now no more) with three or four other *extraordinary* Practitioners, agreed in some 5 or 6 Weeks, to reiterated Bleedings of the Patient, to the Amount of 120 Ounces; which, I own, I should be apt to conclude *to be bold Practice*. This Patient, however, 'tis true, *recovered*, that is *for a few Weeks*, at which time I observed to him, that I had not often seen *great Success* from *any such Method*, whether as to the Length of time in Recovery, or if they ever did. How, Sir, said this Patient, *are you against bleeding?* No, said I, *when moderately used*. In fine, he *fell ill again* in about 3 Weeks time thereafter, *and then died*. Nevertheless I say, (though of the Profession) he thought himself *well taken care of*, and for all that was hinted to him, *remain'd satisfied*.

Nay I have known a feverish Disposition, accompanied with a general Thrush, thus also treated with Bleedings and Purgings, and when so generally disappearing, had the *Aphthæ* in Throat and Mouth, and then has again been bled and purged for several times together, till at last, the Patient, naturally strong, escap'd with Life, and tho' even of the Profession, is ready  
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to applaud such Practice. What shall one say then in few words, but that *No Carrion kills a Crow*; and that if this be good, and safe Practice (contradicting Nature) the whole Practice of Physick is thus to be comprehended into a very narrow Space.

However, if the Practice in general of *excessive Bleeding and Purging* here hinted, be judged as more applicable to any one Particular, and consequently considered in that Light, and that such Practitioner has *led up*, or more especially renewed and improv'd this *methodical Dance*, it is surely much approv'd of, since not only by Patients, but from all I can observe, even by the most noted of the Profession, and consequently the Generality of *the rest*, who, in like manner following *the Example*, do all much *confirm and highly approve the same*. Thus readily running into *the like Dance*, and all following *this first Leader* in such Practice, whilst perhaps they may *be sneering*, or making disadvantageous Insinuations of such, when at the same time they are *applauding themselves and their own Practice*, according to *Use and Custom*, tho' very little differing from the former.

And now, whilst I am on the Subject of *rheumatic, pleuritic, or gouty Disorders*, it will not be improper I say a word  
or



or two more on that Subject, especially on *Rheumatism*, or *Gout*, of which there are *various Opinions and Distinctions*, Men commonly making great Difference betwixt them (as well as in Appellation) without knowing *why, or wherefore* : Since all the same Humour, appearing in different Parts only, and so it is *that different Names* are accordingly used. There are as yet another Sort of *Curers, of such like Ailments*, to wit, by means of a Sort of *Nostrum*. Such then, even the very best of that kind, we shall easily allow *more suddenly* to carry off such Humour and Malady, than otherwise it would *by Nature* have done. Yet I imagine it must at the same time be allow'd (since most obvious to all who pretend to observe in this way) that tho' *thus relieved from Pain*, yet they do frequently and very remarkably find the *bad Consequences thereof*, more especially those *advanced in Years*. To confirm which, I will suppose the Humour (by Nature) to be thrown on some particular Organ or *weak Part* of the Patient, such as the *Lungs*, the *urinary Passages*, or the *Extremities*, as the *Hands or Feet* (now grown weak) *the Humour*, or some Part thereof, being *strongly shifted* by *powerful Evacuators*, if not thus suddenly thrown to the *Stomach, Head*, or some other noble Part, has been found in *Asthma* (especially

pecially where Nature is weak) that the said Humour or some Part thereof has by such means been changed, or been *complicated with a Dropsy*, when the Patient was become *greatly weakened*. So on curing *Stone and Gravel*, as by the Use of Mrs. Stephens's Medicine, they have soon thereafter *died of Asthma*, which seems thus to be *accounted for*; that by such *an excessive Use* of the like *lubricating, diluting and diuretic* Medicines, the common urinary Passages have been *thus so dilated and widened*, as that this same *glary, sizy Humour* daily *renewed in Old Age* by *Aliment*, as well as *less Exercise*, it readily then *stops or falls* on some other *weak and narrow Parts and Passages*, by which the Patient is brought to his *final Exit*. Now whether he might still have *lived longer* with that *Malady*, where Nature first chose *to place* such Humour, and by the Use of gentle Means (*only for Relief*) there lies the Question? Nevertheless, it is but too plain, that Mankind seek for the *present Cure*, and are *still highly delighted with all daring Means*, and particularly with all that favours of *Nostrum*, or such like Methods of Practice.

The *famous Feminine Practice* for the *Stone and Gravel*, that so very noted *Medicine* of Mrs. Stephens, so memorably  
sought

sought after, and *so very highly approved* by the *Learned Sciole of the Age*, even by the *President* (at that time) of the *Royal College of Physicians of London*, together with its *Censors*, the *Approbation* and *Attestation* of such no doubt, would occasion a great number of Followers of the Profession, *as well as others*. How very much it was *then valued* is sufficiently known, without our now dwelling thereon. Some *in Practice* having on this Occasion not thought it beneath them, to *borrow, filch,* or pretend to improve on this *Notable Female*, tho' to *little purpose*. Another, yet more noted in Practice, has again *borrow'd* this same pretended *Improvement* from the former, and in *Print* (for the Benefit of Mankind) has made Publication to the *World* of the *Great Feats* this *Medicine* had done *to himself*; tho' so strange and awkwardly told, nay so very *fallaciously*, and consequently so *ill observed*, even admitting him *to have had a Stone, or Stones,* as asserted, that I dare to answer, none knowing in the Profession will reap any *Knowledge thereby*. This *imaginary Improvement, on Improvement*, of the foresaid *Female Medicine*, is so far from being *better*, that it is indeed the *rougher*, nay surely the *most violent*, and probably the *worst Part thereof*. Neither can it reasonably be supposed to do more, *than any Driver*  
*equally*



*equally strong will do.* Yet with such a *Novelty*, turned to a *Nostrum*, and introduced by a Practitioner or two of *Figure and Letters*, what may not be done? more especially if *no ill Accident* in the interim should happen on first setting out, being given to some *remarkable Personage*; how greatly Mankind, I say, will be pleased herewith, wonderfully hugging themselves with this *so-well-concerted admirable Conceit*.

But whilst as yet I am on the Subject of wonder-working Medicines, as above-mentioned, for such particular Malady, so extraordinary an *all-curing one*, as *Tar-water*, ought not surely to be omitted, being so much used and in so very high Repute, not only in *Lapland*, in *Ship-yards*, as well as on *board Ships*, and particularly in all these our *Highland Northern Climates*. 'Tis true, that *Tar* is but a coarser Sort of *Turpentine*, so commonly and very much used in *medicinal Practice*. I own however, that on first hearing of *Tar-water*, I expected much more from it, than I have been able to observe it to do, and have found it much more to disagree with many Constitutions, than could well be imagin'd. Yet, duly consider'd, less could scarce be expected, when the infinite Variation in Constitutions from that great Diversity of their Machines is duly attended to. In a

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word,

word, this, if used, as well as all other Medicines, ought to be under the immediate Direction of a knowing Physician *when to be had*. And as to the great and good Effects it may sometimes happen to have, I will venture to affirm, that few, perhaps none, *besides myself*, no more then that of the foregoing Medicine, (if allowable for me so to say) do know from what true Cause such Benefit, or Cures in general, do in reality proceed; no not even the so very knowing *Pontiff* himself, no more than the most *foresighted Ladies* in all *Lapland*. Neither do they nor can I any way observe the Propriety and the great Use hereof in the *Variolæ*, or Small-pox; even though many have recovered who may have used it, as infinite Numbers have also done, who have not taken any thing, nay who may have even taken improper Things. Yet Novelty ever bears *the bell*, so for a-while, still that is the *grand Affair*.

But to wave this Subject, permit me to add a Hint on *Variolæ*, or *Small-Pox*. The *Arabians* were the first, to whom this Malady appears to have been *observed*, and is well described by them. For my own part, I imagine, that the kindly Sort may justly be considered as a *phlegmonic Tumour* (more or less inward) with the  
like

like usual *time*, in arriving to its *Maturity*. Whereas the *confluent* or fluxed kind has more of the *watery*, the *œdematous*, the mixed, or of the Nature of both, and therefore *slower*, accordingly, and more uncertain in coming to *Maturity*; the encouraging both one and the other, and the bringing them *properly forward*, seems to be *the whole*. So that preventing the Humour (by due means) from striking inwards, be it by *whatsoever Method taken* (according to Judgment of the Practitioner) variable in proportion to the *Patient, Time, Place*, or other Circumstances; this, I judge, is all that is necessary to be advanced on the Subject. The *various Schemes* laid down of *Bleeding, Purging, now hot, then cold Means*, being in general *extravagant and dangerous*, is easy to be proved; and consequently as before observed, is only to be treated as the immediate *Occasion demands*. So that the *long Discourses*, and Methods to be followed, do rather appear to be *Logomachia* meer *Verbosity*, than of any good, or *real Use*, only a more tedious Sort of Quack-Bills; nevertheless this still *pleases and amuses*. Men are wonderfully affected with great Pretence, the *Bombast*, the delicately chose, the *florid*, the *soft*, and well-couch'd Sounds; tho' otherwise there is little or no real useful Meaning



in the whole. But we must not here omit observing, that notable *gimcrack Operation* of *Inoculation*, by the pompous Method of *Scarification*, being so the more valued, tho' in reality the very worst; since the simpler the Means be, by which it is communicated, it is ever the best, and when any way adviseable *is easy* so to be done. Yet it ought, no doubt, judiciously to be considered, since some Subjects with ill Habits, whether *scrophulous* or otherwise, are quite improper to have it attempted.

And now since it may be expected, I should offer a word or two on the Subject of *Fevers in general*, I will then venture to say, that it *is not perhaps* once in three times, nay possibly not once in five, or even *ten times*, that the true Cause of such Malady *is known* or discovered (more particularly those of *the acute Kind*) whether it be some *inward Tumour* on the *Bowels*, not discoverable and *tending to Suppuration*, otherwise an Inflammation of Parts, more or less general, or such like Obstruction, *there lies the Question?* So that during this great State of *Uncertainty*, before we can any way know what *Dame Nature inclines* (she no way as yet pointing out the means proper for Relief) must we not then necessarily be playing at *Blind Man's*

*Man's Buff with Life*, when we are crowding and loading such Patient with *random-shot Medicines*? Ought we not much rather to wait and observe Nature? to attend, and particularly to notice her *Dictates*, and accordingly so to act, when kindly tending to relieve the Patient. Now during this State of so much Uncertainty, would it not be much more eligible to remain unactive, to wait her *Dictates*, so that they do plainly appear; Thus *Bleeding, Purging*, or other *Evacuation*, ought to be used with the utmost Caution, since so frequently uncertain, as to doing good or hurt. Ah! no, dear Friends, my venerable Ladies, worthy Countrymen, and noble Patrons, so it must not be, *this droning, idle Way*, it cannot, *will not do*. Were we of the Profession even *satisfied*, and could we *subsist* with such plain ways of proceeding, you yourselves in short *are not*, will not thus be pleased. You expect *somewhat* to show for your Money, *plain Dealing* is not enough, *great Stir* and much busy Bustle must be made, as well as *much given*: But you say *no*, whilst yet well, still cool in your Senses, and without your *careful busy Friends*, or *interested Attendants*; but when with them and ill, it will not then I say, it cannot, *must not do*, according to *common Custom* it is you are *to live*, and still

still as before, *you must go on*; in fine, *Il faut mourir en forme*, says *Moliere*.

It may perhaps as yet be pardonable, that I say a word or two also on the Subject of *Hospital Practitioners*, so very *highly revered and valued* with Mankind: Yet it is sufficiently well known, that three-fourths of the Cures perform'd in these *Publick Places*, are principally owing to the keeping such Patients to an extremely *low and abstemious Diet*. A Method greatly different from that of our common private Practice amongst the Rich, as well as the lower Part of Mankind, since they are not to be confined to that *strict Abstemiousness* (in their own Houses) as the above-mention'd. Neither do I observe these same Practitioners much, or scarce at all to mind Diet *in private Practice*, yet this must be the Way, and these the *happy Elect*, so greatly *sought after*.

There be two kinds of Physicians, *one sort*, who *study, watch* and strictly attend *Dame Nature's Laws*, still carefully *waiting and observing*, what it is she principally *inclines, or intends*, and do accordingly strenuously endeavour *to assist her*, in all her proper Intentions, *no way to overload, confound, or to disturb her* in such *her laudable Intentions*. The second Species of Practitioners



tioners are those on the other hand, who scarce allow themselves to think any thing about *Nature*, or in the least *to attend or to consult her*: but on the contrary seem far more inclin'd *to be before-hand with her*, by a *precipitate Practice*, seeming indeed thereby to be forward enough absolutely *to dictate to her*, and to *show her the way*. Whereas the *very Change of Weather, Aliment, &c.* frequently inclines her quite contrary to our Intentions to work off such Humour or Malady by *Stool, Urine, or Sweat*. Thus then it is, that they do in reality but *confound Nature*, by various Means, or the *Multitude of their Medicines*, confusedly jumbling, without Rime or Reason, all the Humours of the Body, *now backwards, then forwards*, so torturing and confounding the unhappy Patient to no good or real purpose, as to *the Cure of his Malady*. Yet so nevertheless it is that *such means* fully answers the immediate Views of the Practitioner, where he much adheres to his *private Interest*. And notwithstanding all *this contrary Means*, when by *Time and Nature* recovered, *in spite of all improper Physick and Physician*, the Patient notwithstanding all *those Contrarieties*, still remains *highly satisfied*, that he is at last *thus happily recovered* of this very *dangerous, tedious and lingering Illness*. And so it is, that the Practitioner shall

shall not only thus acquire *considerable Gain*, by Frequency of Fees, but shall attain to *high Reputation also* (much supported by all interested therein) whilst the first Practitioner shall *scarce gain either in such like case*, tho' far more successful, but will rather be *neglected, despised, and laughed at for his Folly*.

Let us now a little consider complicated *Maladies*, with *Tumours, Ulcers, Fistula's, Inflammations, Rheumatisms, Pleurifies, Dropsies*, as well as *cutaneous Diseases*, how strangely these are bandied from *Doctor to Surgeon*, and from the *latter* (if he cannot alone secure the Patient) back again to *the former* is plain; unless the Physician by knowing a Sufficiency of Surgery, be able to take *the whole Direction*, otherwise in what a miserable State the unhappy Patient must thus be, will prove evident to most Men. Next, should a *Surgeon*, since such have most of the *Venernal Practice*, tho' more properly *the Province of Physick*, suddenly *stop a Gonorrhœa*, or *Clap*, and thus turn it into a *Pox*, the Patient is straight to be *laid down and salivated*: So for *Shankers*, all Pustles, Eruptions, or *Warts* on the \* *Privy Parts*,

\* So if Spitting a few Days be necessary, and carried on to many Weeks by —, or not manageable by such Practitioner, yet when got over it, the Patient rejoices he is *still alive*,

Parts, what kind soever, he is sure to undergo the *like Discipline*, and it so turns *well to account*; whilst the Patient concludes himself to be *well used*, *well cleansed*, and consequently is *far better pleased* than had he been *cured without it*. In short, I have known a Physician of high Renown (from want of due Knowledge in Surgery) order an Issue to be made in the Thigh of a Child, imagining it an Humour, but was found to be a Dislocation of the Thigh-Bone on Examination.

But should you as yet have *suppurated Piles*, somewhat *old*, *foul* or *fester'd*, this will be most readily *term'd a Fistula*; and whether *by good or bad Management*, or by an *ill Habit of Body*, not much considered, the Cure will not prove over-hasty (*perhaps better let alone*) yet *when cured*, you will be *far better pleased*, than had it been call'd a *fester'd Pile*, so slight an Affair, and soon to be cured; because you will in the foregoing manner consider it to be of *greater moment*, a most *excellent Cure*, and thus remain *highly satisfied* with such *good Success*, and this your *fortunate Escape*.

*alive*, and at last well, and the former is applauded for his Knowledge.

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So



So should you chance to be *bled* in your Arm, or elsewhere, being accompanied with an *ill Habit of Body*, from which *Inflammation, Tumour, &c.* does arise in and about the Part pricked, the next Surgeon advised will very readily blame the first, *as a bad Operator*, in having wounded some *Nerve, Tendon, or Aponeuresis*. Thus goes he immediately to work, *fomenting, poulticing, and plaistering* of the Part; *in fine*, making a tedious Affair thereof; when probably two or three well adapted *Cathartics* might have done, *the whole* arising only *from Humours*. Yet the Patient 'tis likely will thus be far better pleased, in having been so very well taken care of; nay, perhaps to have *saved a Limb*, cries he, or even *Life also*. Several useful Remarks likewise might be made on the healing up of *Ulcers of the Legs* (when proper so to be) frequently carried on for Years together, in endeavouring a *Cure*; and lastly often so heal'd, *as easily, and occasionally*, to break out again. But let what is already said *suffice at present*, being this too will please, and readily be judged of as above.

And now a word or two of these very valuable Practitioners, call'd *Oculists*. It is sufficiently observable to all, how highly they

they are valued for promising a great deal, though, at best, they in general do nothing, oftner indeed *Mischief*; but are sure to take their *Money before-hand*, at least *one half* thereof, full enough *no doubt* for the whole, were they somewhat successful. Yet, if the Patient is willing to fancy himself a little better, altho' in reality otherwise; or that the said *Oculist* bullies and persuades him *he is so*, Men being frequently willing to flatter themselves, are at last willing to believe *it to be so*: Upon which follows the other half of the *Money for the Cure*.

Thus, tho' some few may make great *Clamour*, and strongly complain of *ill Usage*, yet 19 in 20 may not; some from *Modesty* or *Indolence*, others grew better by *Strength of Nature*. *Diet*, or the *Season* principally. And yet again, altho *no better*, by some one of these Practitioners: Nay, *tho' even worse*, nevertheless they will soon again *run to another*, of the like kind, in all likelihood *full as bad*. There is, 'twould seem, a sort of Infatuation, or rather a kind of Inchantment, in *fair Words and fine Promises*. 'Tis thus our *delusive Hope and drooping Spirits* are to be kept up; in so doing, *say you*, who knows what kind Nature may at last do for you?

So it is, that such a notable Practitioner, as can depress a *Cataract* with the *Point of a Needle*, is readily judged to know a Sufficiency of *the Nature of all Humours* affecting the human Body, which occasionally may flow *to affect the Eye*, and that he accordingly *can treat them properly*. Now whether he do *repel* or throw them *on another Part, as bad or worse*, is not minded; for then it is, *call the Physician*. Thus the *Eye* is *for the present* a little *relieved*, and the Patient remains fully contented with the *Oculist*. So the Physician likewise is greatly pleased, and perfectly satisfied with the said *Eye-Tickler*, much commending him for *a very able Person in that way*; and therefore if the same Humour should again, *soon or late, return to the Eye*, he is presently *again sent for*. It is but too true indeed, that the generality of Physicians are commonly very unknowing in the *Ailments* of this *delicate Organ*, and do much rather choose to recommend some such called *Oculists*, of no proper Education, consequently neither understanding that, nor so much as daring to pretend to the other necessary Knowledge relating to the human Body, or to meddle with other Maladies. And for that very notable Reason are so much the more approved, and made choice of by all  
*such*



*such like Physicians* ; rather than candidly to call in, or recommend any one else of the Profession duly educated, and properly understanding that, as well as what else relates to the human Body, being they readily suspect any such knowing Practitioner might be apt to withdraw their Patient, or Family from them, whereas they are in no such Apprehensions from the *common Oculist*.

It might here also be remark'd, that he who performs the Operation of delivering a Woman in Labour of her Child, is commonly imagined likewise to be the best qualified for curing the Maladies incident to Women. So might he even as well be judged best to understand those of Men ; since Maladies in Women are for the most part occasioned from Stoppage, or the undue flowing of their natural Purgations ; so Men likewise have their natural Evacuations, in some shape or other, and frequently have their regular Purgations from the *Hemorroidals*. Besides — such I say is the common Fancy, *Mode*, and Opinion of human Kind ; yet he who has duly studied one and t'other may be on a *Level* with others of the Profession, who have applied to all.

After mentioning particular *Nostrums*, and Practice in general, I am still inclinable

to add a word, on the Subject of the *Peruvian Bark*, as well as that of *Opium*, so very common in the present *Practice*. As to the great Use of the *Bark* in *Mortifications*, that requires a more full Consideration than is here allowed. I will however agree that *both* are undoubtedly most excellent Drugs, when prudently used, but as so very frequently and commonly done, they appear to me, and do too generally prove to be as *sharp Daggers in Madmens hands*. They are Medicines I highly value, but rarely use, never if possible to do without; which in most, if not in all Maladies, is in general to be done. The Humour occasioning such Ailment, being properly evacuated, when so done, it is the safest, and most to be relied on. Why, an Humour before this, should be pent or lock'd up by such as either one or t'other, is what I do not conceive, *where the Intention is good* \*. Yet the more immediate *soothing* or *lulling* Part, is what Patients in general seek, and incline to, not apprehensive of future Inconveniencies, or *Dangers*. Thus such spoken of Practitioners, willingly incline to please you, so you are in like manner pleased with

\* 2. Whether somewhat of the like Nature, might not be advanced on the Subjects of the warm, hot, stomachic, cordial Medicines, so much in common Use; as well as that of the warm vitriolic Tinctures.

them,

them, the *Malady* is thus at best prolong'd, and all interested in your *Illness* are also pleas'd; and so it is you are thus all pleas'd with one another.

Now to come towards an End, my *esteemable*, much *honoured* and *valuable* *Auditory*, may we not *naturally* conclude, that that which the more *critical* and *sifting* *Scrutineers*, do in a sower and churlish Manner call *bad Practice in Physick*, is beyond all peradventure the *very best*, the most *eligible*, and undoubtedly the *most profitable*; consequently the *most valuable*. And as before observed, that which *every one* likes, and all in general do *conclude to be best*, must surely *be true*. May you then *for ever be thus happy*, be *blessed and prosper*, by going on in your own *old customary way*. For were *favourable Dame Nature* left alone, to shew her *utmost Power*, it might not possibly be an unreasonable *Question*, whether the very busiest of the Profession would *take one third* of that they do; but happy it is, you so knowingly *think otherwise*. Be joyful then, be *merry*, and suffer us also of the Profession to partake of the *common Joy*; for if ever I *idly* or foolishly advise, that there is nothing to be done (for another to be call'd in) then e'en take and hang me *fifty Cubits high*.

In



In a word, my venerable very much admired and beloved *Ladies, worthy Patrons, good Friends, and Countrymen*, great Care and much Study for Knowledge, is meer *Vanity of Vanities, a Weariness of the Flesh and Vexation of Spirit*. Why should we then *narrowly examine* and strictly *scrutinize* into the Reality of things, which commonly tends but to *impoverish*, and render us *pusillanimous*. Let us then rather according to Custom and Fashion *live comfortably*, e'en resolve for the future to go on, *as Horses to eat our Corn without thought* ; for ever to be *joyful and easy*, to *row also or swim with the Tide*.

And lastly, my esteemable and worthy *Auditory*, after all I have hitherto said, now I come to a Conclusion, the Whole appears to me quite idle and vain. I am now sensible of my *great Folly and Error* in having said thus much ; since *after all*, we must very well know that *the World is not to be remodelled* ; neither are Mankind *to be remade, few to be advised* ; proceed then as before: I might only mean to amuse myself with a *rambling verbose Discourse*. What tho' to me there appears *but little* in the *true Knowledge of Physick*, and that the attaining to *much Practice* therein (good or bad) depends on *Assiduity*,

*duity, Interest, Puffing, Trumpeting and Recommendation, from what private or interested Causes that be, is not here material. Live on then in the old Way; let Thought be your least Care. My dear and most affectionate Brethren, you will, I doubt not, be ready to pity and to lament my want of Capacity: My very kind, good, and best of Friends, may you ever be happy.*

*Adieu.*

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G A D V E R

## ADVERTISEMENT

*From the BOOKSELLER, in behalf of the  
Publick, in relation to the E— of  
O—d's Case, on which so much has  
of late been writ.*

**I**F Publishing a true and exact State of this L—d's Case, could be of any Use to Mankind (as probably it might) and that it was his L——p's earnest Desire, his *express Orders* so to do, how comes it that we have not had it so perform'd? Is it a Fault of the nearest concerned, not to *see this Will of the Dead duly executed*? Or is it that alone of the kind *Undertaker*, to whom it was so very strongly recommended, not faithfully to have executed the same? Otherwise, is it the Bookseller, who has some Fault herein? *A Second Edition*, with a particular *Preface* to the *Narrative*, (to clear up *Matters*) having been *promised to the World by Advertisement*. Nay, was it as yet that there needed no *Second Edition*? does the *Physician in Town* to him at Bath write Truth, in behalf of himself and Partners? in saying, that, asserted in said *Narrative*

con-



concerning them, *is not true*. Either it is, or it is not. Is then the *Publick* to be imposed on, by not having *this cleared up*? or in not having a genuine and satisfactory Account thereof? Are the Engagements of any meddling Persons of the Profession, tho' of the first Rank, a sufficient Argument by their Endeavours to stifle Truth from public Sight, by *promoting of private Views*? Is it not rather the Business of a Society — to demand it for the Common Weal, than endeavour to suppress it, *as some imagine*? Is Mankind thus then to be disappointed, and lose the *Advantage proposed*, as well as those of the Profession *their Instruction*? Is the Stationer also not to sell his Paper, the Printer not have his Work, nor we Booksellers our Profit? Yet may not some other daring Hand be thus excited to do us and the *Public* Justice, in producing somewhat still more strong, than any yet given: and to examine more thoroughly into the Merits of the Cause? The Author of the *Narrative* has not surely forgot——

‘ FULFILLING the Will of the Dead was  
 ‘ ever, even amongst the most uncivilized  
 ‘ Nations, esteemed an indispensable Ob-  
 ‘ ligation, and a sort of a sacred Duty.  
 ‘ And a Man, that could transgress in this  
 ‘ essential Point, was look'd upon as capa-

\* ble of violating his Father's Ashes, and  
 \* committing the most execrable Enormi-  
 \* ty: *Vid.* Preface to the Narrative. The  
*solemn Injunction* given (by the *Deceas'd*)  
 to the *Narrator*, recommended to him in  
*the most affecting Manner*, by his said  
 Patron, to give a *faithful Relation of all*  
*the Circumstances* ——— for the Profit,  
 or Good of *Mankind*.

*Q. entre nous*, Is it possible to observe,  
 by the Writings of any Author, that he  
 seems more particularly spurred on to  
 write, from his strong Thirst after FAME,  
 than from any earnest Desire for the Pro-  
 pagation of *Truth*?

**F I N I S**

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